The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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EDITORIAL COMMENT.

Roosevelt.—The most talked-of and read-about man in the United States to-day is ex-President Roosevelt. Going off to Africa did not get him out of sight; it only gave him prominence, and the public a new glance at this many-side man. He wrote back home about his hunting trip with such a virile pen and in such graphic style that everybody wanted to read what he wrote and talk about what he did. It is difficult to say whether Roosevelt holds with steadier hand a hunter's rifle or a writing pen; but he certainly wields both in a manner to hit the mark and get what he goes after.

The noted Colonel Watterson of the Louisville Courier-Journal thinks that we have not yet learned all about Roosevelt and that the time has come for the people of the United States "to consider Theodore Roosevelt as they have not done before; to take him more seriously than they have ever taken him; to realize that he is altogether the most startling figure who has appeared in the world since Napoleon Bonaparte, a circumstance not without significance and portent." We do not know what Colonel Watterson wants us to do about it, but some have considered Mr. Roosevelt seriously and find in him a strong, active, energetic, big-brained, many-sided man, who seems to have had all the office he wants and is now determined to keep busy, enjoy life, and accomplish many things as a private citizen. If his inclinations led him that way, we would be glad to see him enter the ministry. There is an open field for his great mind at any rate.

The Japanese.—Those who wish to keep account of what is going on in the world will not forget to give a side glance at Japan now and then. The war with Russia attracted attention to the achievements of this wonderful little kingdom, and it must be taken into reckoning that the activity and achievement of this people did not cease with the close of that war. The Japanese are even more active now than when their war dogs were growling at the very throats of big Russia. A veritable heart-hunger for learning seems to have fastened itself upon these people and they are now seeking to satisfy this heart-hunger with an avidity seldom, if ever, witnessed by any people. The Japanese Magazine recently incidentally spoke of one institution, under private management, that had more than eight thousand students, all of whom "are studying English only." The largest University in America cannot show an enrollment nearly equal to that. And in the Government Language School are taught English, French, German, Russian, Spanish, Italian, Chinese, Korean, Tamil, Hindustan, Malay and Mongolian, "each taught by a foreign teacher." The whole world seems to be the university of the Japanese student. Streams of learning and of language are pouring into the great current of Japanese thought and acquisition as a thousand currents pour into and make up a great river. Japan in its power and might is yet to be heard from and reckoned with.

Two Hero Medals.—The Carnegie Hero Commission has awarded two medals for heroism to two North Carolina Negroes. Last August when the Pee Dee river was in flood, two white men were crossing on a ferry. When about half way across stream the boat was swept away and the occupants with it. Two negroes from the bank were looking on, and seeing the accident secured a small boat and went to the rescue. One of these negroes, with another on the capsized ferry, was swept down stream and drowned. The son of the other negro, seeing the plight of his father, made for his rescue and having saved him, father and son made for the relief of the two white men, snatched them from the swollen stream and saved both. To the widow of the rescuer who was drowned the Commission awards a medal and $15.00 per month as long as she lives. Her husband was Harley Tomlinson. To the real rescuer, Frank Forrest, the Commission gives a medal and $500 in cash. And no one will envy them the award. It was noble, courageous, heroic. Since so many of the negroes' bad deeds are advertised, why should publicity not be given to his heroic deeds as well? "A man's a man for a' that."

Learning War.—The day when the nations will cease to learn war any more seems far distant. In fact, governments now seem more determined than ever that citizens shall learn soldiery. The Chinese minister of war purposes to make military drill compulsory upon all citizens of the Chinese Empire, and to give, free of charge to the individual, a military education to every young man in China. That government has employed European military students to teach the Chinese youth the arts and sciences of war and that vast population of 400,000,000 souls is to be turned, so far as is possible, into one vast army.

And all this is following the lead of Japan which has spared neither money nor effort, within the last decade to make that nation a nation of fighters and soldiers. Great Britain is building big ships with which to keep control of the seas, and both Germany and America are making strides in the same direction. We are hoping and praying for peace, but preparing for war at a fearful rate.

—King Edward VII of England died Friday night, May 6, and his son, the Prince of Wales, became supreme sovereign of the British domains as King George V. King Edward VII, contrary to the general expectation when he became king, made a conservative ruler, was a successful monarch, and universally beloved by his subjects. Edward VII was for peace, and did all in his power to maintain it at home and abroad.

—The unknowing and the unthinking sometimes say preachers' sons are worse than other sons. It proves nothing to the contrary to say otherwise, but as a bit of information take note that Governor Hughes, of New York ,recently appointed to the Supreme Court by Pres. Taft, is the son of a minister, was born in a parsonage, and that the man he succeeds on the Bench, the late Justice Brewer, was the son of a minister also, a missionary in fact, and was born in a missionaries' home at Smyrna, in Turkey. Character and brains are what count, whether born in a parsonage or a palace.

FROM THE FIELD.

NOTICE! NOTICE!

At the last annual session of the Alabama Conference it was decided to reorganize the Sunday School Convention of the Conference.

The Committee which was appointed to look after the matter make this request of the brotherhood. Anyone having, or any church desiring the Convention to meet with it please communicate same to Chairman of this Committee at once.

Brethren, please do not forget or neglect this as time is near when program must be made out.

Yours fraternally,

J. S. Sledge, Chmn. Com.

Roanoke, Ala.

New Center.

We have finished up our new house of worship at New Center and I preached in it last fourth Sunday morning with every dollar paid on it, with a little money left in the treasury. This Church building has been finished up with so much ease and quiet, with a new organ. This is said to be one of the nicest country churches in the Western N. C. Conference. One of the painters regards this house as nice as Parks Cross Roads Church. The community and membership deserve much credit for it. Bros. T. W. and O. D. Lawrence and families are amongst the leading spirts in this church. We have a very interesting Sunday school. Our missionary rally will be the fourth Sunday in June, beginning at 10:00 A. M.

Christian Union.

I preach here on the fourth Sunday evening. Here we have a large and ineresting congregation. We are now planning to re-build or re-model our church house. Our Sunday school is in a good condition, and the work in this church is hopeful and we are expecting the house of worship finished up before or by Conference. Our misionary rally will be the fourth Sunday afternoon in June. Memorial services here the fourth Sunday in May at 3:00 P.M.

Salem Chapel.

This is an old church with an extensive history. Last Sunday, the first, was our missionary rally. The congregation was large and attentive. The program was interesting and well carried out. At 11:00 A. M. the choir rendered "Bringing in the Sheaves." Miss Lena Marshall read a splendid essay on "Some Facts on Missions." Song, "Christ for the World."

Miss Mamie Flynt read an interesting essay on "The Greatest Problem of the Twentieth Century." Miss Annie Strader read an instructive essay on "The Condition of the Heathen World." Miss Sallie Samuel read a very thoughtful paper on "The Present Home Missions, the Church of the Future," and Miss Lena Marshall also read a most excellent paper on The Missionary Spirit. Music to suit and a nice offering. This was the first missionary meeting ever held here and of course was something new. Yet it was well received by the attentive congregation. At 2:30 P. M. the pastor preached a sermon on A Broader View of Missions. Thus passed into history a very pleasant day at old Salem Chapel.

S. B. Klapp, Pastor.

Greensboro, N. C., May 3, 1910.

Portsmouth Letter.

250 SHARES OF $10 EACH FOR THE COMPLETION OF NEW CHURCH.

Mrs. J. L. Barksdale ½ share	$ 5.00
E. J. Brickhouse ½ share	5.00
C. D. West 1 share	10.00
M. W. Hollowell 1 share	5.00
Rev. J. L. Foster 1 share	10.00
J. W. Powell ½ share	4.50
Horace Savage	1.00
Portsmouth S. S. & Church 100 shares	
Mrs. Sue Clark Barrett 1 share	10.00
J. H. Barrett 1 share	10.00
Mrs. C. R. Fulgham ½ share	5.00
W. M. Smith ½ share	5.00
Dr. J. P. Barrett 1 share	10.00
Mrs. M. J. Lee 1 share	10.00
Col. J. E. West 5 shares	50.00
B. L. Nichols 1 share	
Rev. H. H. Butler 1 share	10.00
Mrs. Thomas Saunders	1.00
Hersey Woodard 1 share	10.00
T. E. Brickhouse ½ share	5.00
T. W. Butt 1 share	
F. L. Portlock 1 share	
Rev. N. G. Newman ½ share	5.00
W. Thomas Smith ½ share	5.00
J. B. Harrell 1 share	10.00
Rev. J. O. Cox ½ share	5.00
L. M. Clymer 1 share	
Mrs. L. M. Clymer 1 share	
Prof. W. P. Lawrence 1 share	
Rev. C. H. Rowland 1 share	
Rev. M. L. Bryant 1 share	
Dr. J. O. Atkinson 1 share	
J. J. Hall 2 shares	8.00
C. E. Hanbury 1 share	10.00
Dr. J. W. Manning 1 share	10.00
Capt T. R. Gaskins 1 share	10.00
Berea (Norfolk) S. S.	7.67
G. W. Nurney 2½ shares	
Lyman Brothers 1 share	

We are able to report only 4½ shares added to our list this week. There are yet 110 shares to be raised. The time is drawing near when we must have the money. The church is practically completed with the exception of the windows and they are expected at any time. The opening will not be the Third Sunday as was expected. It has been postponed on account of the uncertainty as to when the windows would arrive. The time of holding a revival has also been changed. The meeting begins Sunday and will be held in the lecture room. This was thought best in view of the fact that the opening would be too late for the meeting to follow. We are praying for the blessings of God to rest upon the meeting. We earnestly solicit the prayers of the brotherhood in behalf of the meeting.

Don't fail to send in your name for a share and let it be added to the above list. Give us a helping hand in this hour. The need is urgent.

J. W. Harrell, Pastor.

Valley Virginia Letter.

The fact that no Valley Letter has appeared in The Sun for some time does not argue that we have been doing nothing here, but rather the reverse. Have been so very busy that it seemed impossible to find time to write. I have been in revival meetings most of the time since early last fall. Am now in a meeting at Linville, and after closing here will go immediately to Dry Run and hold a meeting there, which will probably be my last meeting for this conference year.

The meeting at Mt. Lebanon resulted, we believe, in much good, though visible results were not what many had hoped for. An aged man and a promising young man gave their hearts to the Lord, and united with the Church.

The Sunday school there is under the able superintendency of Bro. Isaac Comer, who is a faithful and efficient worker, and a great help to our cause there.

Immediately following the meeting at Mt. Lebanon I held the meeting at Bethel. Here there were seven conversions and additions to the church. I believe the meeting was a great help to the church spiritually, and that a better spirit of harmony and brotherly love prevails, and that the prospects for continued success there are better than for some time. When members of various churches come together and labor together in the right spirit, something will be done.

An Easter service worthy of mention was held at Linville. An excellent program of appropriate recitations and songs had been well prepared, and was effectively rendered, supplemented by an address by the pastor.

The time for our Young People's Convention is drawing nigh. The time is June the 8th, 9th, and 10th, and the place is Antioch in Rockingham Co.,

four miles north-west of Harrisonburg. Every Sunday-school, Missionary society, Christian Endeavor Society or young people's religious society of any kind anywhere in the Conference should send delegatos. Those coming by rail will get off train at Harrisonburg. Be sure to write to T. L. Deavers, Harrisonburg, Va., R. F. D. 4, and tell him when you expect to reach Harrisonburg, and he will provide conveyance for you. Antioch is prepared to take care of a full delegation. Come to the Convention.

A. W. Andes.

Harrisonburg, Va., May 6, 1910.

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*ORPHANS—THE WARDS OF CHRISTIANITY.

I have been wishing to be an artist today. But I cannot be an artist, so I must call upon another whose artistic skill can put my rude ideas upon canvas. Had I an artist at my command today I should request him to paint a picture for you. A picture which would breathe a message of truth more impressive than the feeble words of this speaker. May I out line or give you a sketch of what I want to put upon canvas? The theme is a worthy one—too worthy and sacred for my feeble imagination to command words to describe. Paint a home. Give it the simplicity and beauty of an earthly paradise. Adorn it from cellar to attic with the comforts and necessities of mankind. Surround it with winding walks, graceful trees, verdant landscapes and sweet-blooming flowers. Paint the strong arm and brave heart of vigorous manhood. Paint the enchanting beauty and faithful love of queenly womanhood. Paint father and mother surrounded by laughing, light-hearted children. Now change the colors. The clouds begin to overcast the sky. Father is ill. The doctor stands beside his bed. Mother's heart is aching. The children enter the room and stand in silence and in awe. The death dew gathers on father's brow, and the doctor says: "He has left us." Mother has a broken heart. The children do not understand. Now paint the widow in her mourning. She is carrying her heavy burden of sudden bereavement. Her face grows pale. The doctor comes in. Shakes his head. She is going soon. Wait, painter, and tell us how she goes. Paint her departure. Catch the anguish, the heart-rending cry of those children as they stand about those new made graves—of father and mother—and leaning upon each other say: "O what shall we do now?"

As we watch the artist put this upon canvas, in panoramic view, we know he is giving us but a faint conception of stern facts oft repeated in every age. These orphans are not responsible for their destitute condition. They are face to face with a cold, cruel heartless world. They present hard problems which somehow must find solution in the hearts and hands of sweet charity. They must have bread—but they cannot earn it. They must find a home, but they cannot build it. They must have social and spiritual guidance, but they cannot find the way in their own wisdom. They are part and parcel of a common brotherhood. By birth they are members of our family. Their destitution makes imperative demands upon our charity. Their heart cry for help must not go unheeded. But they must not be classed with the common beggar who walks our streets. They need more than a morsel of bread and a place to sleep. A little orphan boy, in one of the Virginia Orphanages looked up with tearful eyes into the face of the Superintendent. The kind hearted Superintendent knew the child was in trouble and said: "What is it my child?" The child put his arms about his neck, and said: "May I call you Papa? I want somebody to love me so much."

Men may array strong points against many of the charitable enterprises of the Church. From some people there will come objections to Foreign Missions: others oppose Education. Some oppose Home Missions. But you have never read a book, or paper or magazine, nor heard any person in private or public raise one single objection to making wise provision for the orphan child. With public opinion a unit, in favor of such work, when properly executed, the great question arises: "Who shall hear and heed the cry of the orphan?"

Such work is too great for one person to undertake it single-handed. Hence, some organized forces must be brought into play. The state cannot do this work, without the help of some higher power. Government can feed the child. It can give him clothes and a place to lay his head. It can educate his mind. But Governments cannot undertake to fill the place of father and mother in a child's heart. That is too much for any Government on earth. That is a task far greater than digging the Panama Canal or building the most formidable Dreadnaught afloat. To train a child in the way he should go is a task which can only be measured by the length of eternity and the wisdom of Omniscience.

If History gives us any insight into the proper custodians of any sacred task, we are forced to conclude that the Orphan's appeal is to be heard, and answered, by Christianity. They are the Wards of Christianity. By this we mean to include the broadest definition of Christianity. The Church has tried to make Christianity narrow. It often excommunicates everything executed beyond the four walls of the church. This ought not so to be. If Christianity can enter the legislative halls of great nations which shall help humanity carry its burdens, let us thank God and take courage.

In the 17th century, there was a law in Germany which allowed orphan children to ask for alms on certain days, without being molested by the civil authorities. August Hermann Francke, a generous-hearted man of God, looked upon the needs of the children who came to ask alms, and his great heart yearned for something larger than the gift of a few pieces of money or a piece of bread. He said: "These children need more than bread. They need the training, and love and development of a home." Carrying out that great thought he established his Orphan House which, in some respects, was a model for the great work done in the last century by George Muller, in England. Francke made provision for 200 children in his orphan house, and as one of the pioneers in this work, paved the way for the much greater work now being done throughout Christendom.

But let us go back to the Word of God on this great matter. We find that Moses enjoins the people of Israel not to afflict any widow or fatherless child. Again he says: "Thou shalt not pervert the judgment of the stranger nor of the fatherless." Israel was commanded not only to abstain from afflicting the Orphan, but also to see that the fatherless should find judgments of justice among the people.

In addition to this the law provided certain methods by which the orphans might have opportunity to secure the necessities of life. In Deut. 24: 19-21, we find the following: "When thou cuttest down thine harvest in thy field, and has forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the strangor, for the fatherless and for the widow: that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thy olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless and for the widow."

In modern times, relief for the orphans has been provided in several ways, including both private and public appeal and cooperation. Christianity has heard

(Continued on page sixteen.)

NOTES AND COMMENT.

—Tuesday P. M. as we go to press Dr. Moffitt's physician says: "While Dr. Moffitt is not yet out of danger, indications are more hopeful." There are signs of improvement, though slow.

—Rev. M. W. Butler has been assisting the pastor, Rev. M. L. Bryant, in a meeting at Main St. Christian Church, Berkley, Va., the past week. A very successful meeting is reported.

—If there is any better host to a Conference or Convention than the Suffolk church, with W. H. Jones, Jr., as chairman of the Hispitality Committee, we have never found it. Generous at all times, Suffolk embodied all that was gracious and hospitable in taking care of our Convention.

—Dr. D. A. Long, Graham, predicts that we are to have this year a "bumper" peach crop, and on the strength of the prophecy has invited the editor to "come down and eat peaches and cream within eight weeks." Invitation gratefully accepted.

—We are in receipt of a business card bearing the address, Long Holleman, General Insurance—Bonds, Office 113½ S. Elm St., Greensboro, N. C. Long is the son of former Professor, S. A. Holleman of Elon College, and himself a former Elon student, whom his host of friends will wish well in his new business venture and undertaking.

—Rev. M. P. Porter, formerly pastor of the Main St. Christian Church, Berkley, Va., has returned from Delaware, where he has been living for some time, and offers his services to pastors desiring assistance in their revivals. Bro. Porter is an interesting speaker and a successful evangelist. Brethren desiring such aid will do well to correspond with him.

—Rev. J. W. Wellons went from the Suffolk Convention to Norfolk where on Saturday P. M., April 30, he united in marriage his niece, Miss Arabella Hitch, and Mr. Pinckney Thweat Payne. Bro. Wellons reports a pleasant stay in Norfolk over Sunday, returning to Elon the following Monday, much worn from his trip, but otherwise well and happy. He enjoyed the Convention very much indeed.

—Rev. D. A. Long, D.D., writes personally of the Suffolk Convention: "I remained over at Suffolk and assisted Dr. Staley in the services Sunday following the Convention. I visited among the people after the Convention closed and I am inclined to think we never had a better convention. Certainly the people of Suffolk were very favorably impressed. Above all, the spirit of unity, brotherly love and determination to pull together and do more and better work caused all hearts to rejoice." Dr. Long was an interested and busy worker in the Convention and did much to aid in the work of the sessions.

—The Christian Publishing Association, Dayton, Ohio, has issued a brochure of 20 pages entitled Christian Endeavor—What It Stands For, by W. A. Harper, President of the North Carolina C. E. Union—Field Secretary of the Young People's Convention of the Southern Christian Convention—Professor of Latin in Elon College. As a preface to this thoughtful and timely publication, Rev. J. Pressley Barrett, D. D., writes:

"There is Christian Endeavor and Christian Endeavor. Some of it is very good and some is not so good. The kind Prof. Harper seeks to bring about in the churches will be helpful, if faihtfully maintained. His idea, as we understand him, is to maintain an active Christian Endeavor Society in every church in which the spiritual element shall dominate all of its proceedings and all of its work. That kind of a society will be very helpful—will encourage the pastor, stimulate the Sunday school and hearten the church—and greater things will come to pass in the spread of the Kingdom.

"The other kind of a society, the one not so good, the one which has more farmalitios simply meets to go through a mere form, the one which has no personal testimony to give, but reads little paragraphs from what others have said, well, the more we have of the first kind, and the less of the last, the better it will be for all concerned. Always keep in mind one fact. The members of the Endeavor Society cannot give the society life unless they have it themselves, and for the reason, they cannot give what they have not got. If you wish your society to be full of life and power for the cause of Christ, you must each individually seek and get that life and power from above, and then you can help your society by giving it the life you have."

DECISION DAY.

The many organizations of our present civilization, both in church and State, have been brought about through necessity. There was a time when the Church moved on without the Sunday school, Christian Endeavor, Teacher Training, and many other organizations that the church now claims. But were it not for the help of many auxiliaries, the church could not live much more than a generation. From the first move of Church and State the persons that composed the organization made a decision as to their conduct and character. In church matters both in ancient and modern times the people were called, some time during the year, to decide for Christ. Since this work is more than the Church can handle alone the Sunday school, her child, has come to the rescue of the parent, in appointing a Decision Day Supt. whose business it is to call each minister's, Sunday school Supt.'s and teacher's attention to the importance of bringing this very needed subject before the minds of every boy and girl in the Sunday school, and impress upon the mind of all the pressing need of a decision for Christ. Great good can be done along this line if every minister, Sunday school Supt. and teacher will help in this work.

From our last International Sunday school report held in Louisville, Ky., June 18-23,1908, we see that in North America there are forty-six Sunday School Associations, with 1,223,796 officers and teachers, and during three years 903,028 were converted and brought into the church. We see from these figures that it takes five officers and teachers a whole year to lead one soul to Christ and into the Church.

Brethren, the harvest is white and ready. Won't you, brother minister, superintendent and teacher, bring this matter before your church, Sunday school and class, just as soon as you can, and try to make each boy and girl feel the need of accepting Christ? Brethren, we are responsible for our children in the home, in the Sunday school and in the Church. May we work and pray that each minister, officer, and teacher bring some boy or girl to Christ during the month of June, and report the same to the writer, the Decision Day Supt.

C. C. Jones.

Wakefield, Va.

Use me, God, in thy great harvest-field
Which stretcheth far and wide like a wide sea.
The gatherers are so few, I fear the precious yield
Will suffer loss. O, find a place for me:
A place where best the strength I have will tell,
It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done.

—Christina G. Rosetti.

"Be mine some little service here below—
Their pain to solace or their burdens bear;
To serve some child of thine and so serve thee,
Lo, here am I! To such work send me.

—E. E. Hale.

NOTES AND COMMENT.

—When the eighty-eighth anniversary of General U. S. Grant's birth was celebrated at Galena, Ill., his old home, April 27, James Hamilton Lewis, son of a Cofederate general, was the orator of the occasion.

—President Taft has asked Congress to appropriate $50,000 for investigation into the cause of cancer in fishes. Here is hoping that the appropriation will be made and the cause will be discovered and removed.

—Though the people of the United States spend more money than any other people on earth they also save more. The total deposits in the savings-banks of the world are $15,389,672,014, of which amount $5,678,735,379 belongs to the credit of Americans.

—A man in Boston has given a half million dollars with which to establish a free dental infirmary for Boston school children. Good teeth mean good chewing and good chewing means better health. Very few of us chew our food well enough.

—This from an exchange:

"The Agricultural Department examined a dollar bill a few days ago and found upon it ninety-two million germs of various kinds, including the germs of small pox, scarlet fever, diphtheria, typhoid fever, and tuberculosis."

All of which is most likely true, but what we would like to know is, Who counted those ninety-two million germs?

NORFOLK LETTER.

A downpour of rain at just about the Sunday school hour yesterday cut down the attendance to about half the usual number at most of our schools. This only emphasizes what I have said many times: "If it rains, be sure to go; you will certainly be needed: if it is pretty weather, there may be enough to get along without you."

The latest report from Bro. Hanson is that his wife is very much improved, and it is hoped that they will be able to get here on time, June 1st.

"Mother's Day" was observed in the Sunday school and at the 11 o'clock service at the Temple yesterday, Pastor Howsare preached a good sermon on "Mothorhood."

Rev. J. W. Harrell, of Portsmouth, begins a series of meetings tonight. Rev. C. H. Rowland preached last week at the Memorial Temple, and Rev. M. W. Butler at the Main St. Church, Berkley. I hear that the sermons of both were of a very high order—but that the attendance was poor. The people were not there, and especially the unconverted people. Those of you who read the Herald of Gospel Liberty, if you read the editorial correspondence of Dr. Barrett last week, you will remember he was making the same statement about the meeting at Newport News. And this is the same condition wherever you observe, and from most of the meetings that you hear.

The question is being asked, What is the trouble? What is the cause of all this? I have been noticing it especially for two or three years past, and I have reached this conclusion. I have not before expressed it publicly, but I am going to do so now, even at the risk of being considered hypocritical and out of place.

I believe that "the modern method of evangolism" is the cause of it.

Christ said, "And I, if I be lifted up, will draw all men unto me." Christ said He would **draw** men to Him, but did not say He would **drive** them or **compel** them whether they would or not. not.

Brother minister, lift up Christ, hold Him up,appeal to men, persuade men with all your powers, but do not try to **drive** them; for you can drive people, but you cannot drive them into the Kingdom: you will only drive them away from the church, and away from the influence of this uplifted Christ.

To make clear my meaning: I have heard the gospel presented and a **strong**, urgent appeal made, an opportunity given for all who will to manifest a desire for prayer in their behalf, or an opportunity given to accept Christ. Probably some one will respond, or possibly not. Prayers were offered, then another song, and a proposition made for "all who are Christians to stand" while the others remain seated. The preacher forced every one in tho audience to act dishonestly or be publicly made a spectacle of, against their wishes, that they are sinners, if such be the case. But you say, it is a **fact**, and it **ought** to be **known** to the minister and the Christian workers. Granted that it is a fact, and that it would help the workers somewhat to know these things: but you have **antagonized** that individual, taken an **advantage** of him that he **resents**, and the chances are nine times out of ten he will **not** be back there the next night; when, if the services had closed without that **last** proposition, quite likely he would have continued until he became interested and was saved. You can not get people **saved** unless you get them **interested**, and you can not get them **interested** unless you can get them under the influonce of the Gospel of salvation.

Now this is just one illustration of the "propositions" that I think drive people away. I could name many others if I had the space to do so. I recall a service I attended in one of the Norfolk Churches not many months ago. The evangelist presented his message and it was good, taking about 30 minutes. Then he madle an appeal and there were a few who responded. Then he began to make proposition after proposition, and in various ways tried for 45 minutos to force people into doing what they had already said by their **actions** they **would not** do. Then I understood why he did not have more responses to his appeal at first. He had driven away from his reach on the previous evenings the ones who had been there, and I felt sure before he finished, that some who were there and not **yet** reached would become disgusted and would not be there the next night. If you doubt what I say, ask some of the unconverted and urge them to be honest and **candid**, and see if they don't tell you that it is true.

Brother, preach the **old gospel of salvation through a crucified Savior** and let the **Holy Spirit** do His office work in the hearts of men, and you will see your congregations growing just as soon as they know you will not try to trick them or make a spectacle of them, and many will be saved.

Before you condemn this, pray over it, analyze it, turn it over and look at it from every side, ask yourself questions about it, and see if there is not more truth in it than you were willing to accept at first.

J. W. Manning.

A Chinese girl, Miss Amy F. Ching, has entered Wellesley College to prepare herself for teaching in her native land. She is said to be a very capable girl, and has thus far earned enough to pay for her own schooling.

MARRIED.

Pickett-Cook.

Mr. John H. Pickett and Miss Bettie A. Cook were united in matrimony at the home of the bride's parents about two miles from Bethel Christian Church at 2:30 o'clock, Wednesday afternoon, Apr. 27, 1910.

The bride is a daughter of Mr. and Mrs. John R. Cook and is an excellent and popular young woman. The ceremony was witnessed by a number of relatives of the bride. Immediately afterward the company repaired to the dining room where a sumptuous dinner was served. Tho day following the wedding the happy couple left for Covington, Va., of which city the groom is a native, and where he holds a position as a machinist.

A. W. Andes.

THE MEANING OF THE LAYMEN'S MISSIONARY MOVEMENT.

By Prof. W. C. Wicker.

Address Delivered before the Southern Christian Convention, Suffolk, Va., April 27, 1910.

Mr. President and Brethren of the Convention:—

The Laymen's Missionary Movement was commissioned by Jesus Christ in His great commandment: Go ye therefore. and make disciples of all the nations. In response to this commission, one hundred years ago, at the famous Haystack Prayer Meeting, the first organized foreign misionary work of North America was inaugurated. A small group of college students at Williamstown, Massachusetts, then voiced the keynote of the new enterprise to evangelize the world in the now historic phrase, "We can do it, and we will."

During the past twenty years, as an outgrowth of this movement, the missionary spirit has had a marvelous growth among the college students of the United States and Canada. As a result of this development of missionary spirit among the students of North America, the Students' Volunteer Movement, born at Northfield in 1886, has swept thru' the colleges with its inspiring watch-cry, "The evangelization of the world in this generation." To some this slogan seemed visionary, but by others it was accepted as a larger vision capable of realization, and they pressed forward, familiarizing themselves with world conditions, and inspiring thousands of strong young men and women to live with a dominating missionary spirit and life.

As volunteers went into various missionary fields, they found few, even among their fellow-workers, who were living in the hope of seeing the world evangelized in this generation. Many of them regarded this motto as the idle dream of an idle dreamer, but under the pressure and influence of these volunteers this conception, of the fulfillment of the great commission, has taken hold of the missionaries abroad, and of the leaders at home until now it has become a part of the faithful prayers and earnest hopes of nearly all the important missionary societies of Christendom, and the far-seeing missionaries, with strengthened faith and larger hope, are saying, "We can do it and we will."

Every four years, there is a great convention of the Student Volunteer Movement, bringing together some thousands of the students of North America to consider the progress of the Kingdom throughout the world, and to study methods for the promotion and consummation of this world-evangelizing campaign.

Four years ago, in the Convention held at Nashville, in February-March, 1906, the seed-thought of the Laymen's Missionary Movement was planted by the Spirit in the mind of a young business man of the City of Washington. As he saw over three thousand students considering, for several days, their relation to the evangelization of the world, he had a vision of the power and possibilities of the young manhood of America in the work of human redemption, and this thought came to him—if the laymen of North America could see the world as these students are seeing it, they would rise up in their might and provide all the necessary men and means for the realization of this ideal, and the gospel could be preached to the entire world in this generation.

The providential opportunity for testing this idea came a few months later. The one-hundredth anniversary of the Haystack Prayer Meeting was celebrated in New York City by a series of interdenominational missionary meetings. It was arranged that one of these meetings should be for laymen only and should take the form of a prayer meeting. This meeting was held on November 15, 1906, in the Fifth Avenue Presbytorian Church. The afternoon was very stormy and only about seventy-five laymen were present. Mr. Samuel B. Capen, of Boston, presided. It was really a prayer-meeting most of the time; from 3 to 6 P. M. being spent in actual prayer. After an intermission of an hour, for supper, the meeting continued in the evening, consisting mainly of discussion as to what practical steps should be taken. Out of this discusion the following series of resolutions was adopted calling into existence the Laymen's Missionary Movement:—

Whereas, in the marvelous providence of God, the beginnings of the American Foreign Missionary Movement finds the doors of every nation open to the gospel message, and

Whereas, the machinery of the missionary boards, women's boards, student and young people's missionary movement, is highly and efficiently organized, and

Whereas, the greatly increased participation of the present generation of responsible Christian business and professional men is essential to the widest and most productive use of the existing missionary agencies, and is equally vital to the growth of the spiritual life at home, and

Whereas, in the management of large business and political responsibilities, such men have been greatly used and honored, and

Whereas, in but few donominations have aggressive movements to interest men in misions been undertaken;

Therefore be it resolved, that this gathering of laymen, called together for prayer and conference on the occasion of the centennial anniversary of the Haystack Prayer Meeting, designate a committee of twenty-five or more representative laymen to consult with the secretaries of the Mission Boards of all the denominations in the United States and Canada, if possible at their annual gathering in January, with reference to the following vitally important propositions:—

First, to project a campaign of education among laymen to be conducted under the direction of the various Boards.

Second, to devise a comprehensive plan (in conjunction with said Board secretaries) looking toward the evangelization of the world in this generation.

Third, to endeavor to form, through the various Boards, a centennial commission of laymen, fifty or more in number, to visit as early as possible the mission fields and report their findings to the church at home.

In January, 1907, at the annual conference of the Foreign Boards of the United States and Canada, its business committee made a report the opening paragraphs of which are as follows:

In behalf of the representatives of the Foreign Mission Boards of the United States and Canada in conference assembled, in the city of Philadelphia, Jan. 9, 1907, we earnestly express our appreciation of the Laymen's Missionary Moveemnt as outlined by Mr. Samuel B. Capen, who represents in his communication a large number of Christian business men who are profoundly interested in, and committed to the enterprise of the evangelization of the world in this generation.

We recognize this movement as providential, having been born of prayer and of the Spirit. In its spontaneity and timeliness, it gives evidence of the hand of God, and we are profoundly convinced that it is but another step an advance toward the completion of His great purpose in the redemption of mankind.

This report was unanimously adopted and the Laymen's Missionary Movement received the hearty approval of all the Foreign Mision Boards of North America.

The great mission of this movement is not to replace any other agencies that are now in operation for the promotion of missions. Its supreme purpse is cooperative. It seeks to give enlightenment, enthusiasm, and inspiration to the present organized agencies and to enlist all the members and adherents of the

churches of all denominations into regular systematic weekly contributions; earnest, active, aggressive cooperation; and quickened conscientious convictions, and spiritual devotions in promoting the extension of Christ's Kingdom unto evangelization of the whole world in this generation so that the entire human race may have the opportunity of accepting Christ in salvation.

From the first the whole idea of the movement has been cooperation with the regular missionary agencies of the church in the enlargement and development of present missionary methods and organizations. Its purpose is to aid in helping to make present plans of missionary effort more effective. It does not seek to divert any missionary offerings from congregational or denominational channels, nor does it promote the organization of separate Men's Missionary Societies within the congregations. All the organization necessary or asked for is a Missionary Committee of laymen in each congregation to work with the pastor in enlisting all members and adherents in the intelligent and adequate support and extension of present missionary work. The finest help that can be secured for instruction and direction of such a committee is Methods of Enlisting Men in Missions, by J. Campbell White. This little booklet discusses:

(1) The Pastor's Place of Leadership.

(2) The Necessity of a Missionary Committee.

(3) The Best Method of Missionary Finance.

(4) The Importance of Public Education by Laymen.

(5) The Only Way to Reach Every Member.

(6) How to Maintain and Increase the Missionary Interest When Once Aroused.

(7) How to Promote Prayer for Missions and Missionaries.

(8) How to Inaugurate the Laymen's Missionary Movement in a Community.

(9) One Way to Develop Lay Leadership in the Church.

The Laymen's Missionary Movement has no organization apart from a General Committee composed of ninety-five representative business and professional laymen, representing various denominations. This General Committee meets twice a year. In addition to this committee, there is an Executive Committee composed of twenty-one members, which meets every month. There are five secretaries who give their entire time to the work of the general movement.

At least twelve denominational Laymen's Missionary Movements have been already organized. As a rule, these follow the practice of the general movement and consist merely of a series of committees that look after the general work of the denomination and also a committee for each congregation. Ten or more secretaries of denominational movements have already entered the field and others are about to be appointed. It would be a great step forward in the missionary work of the church if the Southern Christian Convention during this session would adopt the Laymen's Missionary Movement and elect a secretary to give his entire time to Home and Foreign Missions.

As the movement is an inspiration and not an administration, it has been chiefly occupied with the presentation and advocacy of an adequate missionary policy to influence groups of men, and also with the demonstration of those methods of finance which have produced the best results.

The Movement stands primarily for three things; viz., investigation, agitation, and organization. One of the first works of investigation was the appointment of sixty-six representatives, practical business men who were filled with a deep sense of America's international religious obligations, and with the burden of the salvation of the whole world resting heavily upon their hearts, and sending them forth into every part of the world to investigate real conditions in the various missionary fields. There are four things that they were commissioned to investigate; viz., first, the missionaries themselves, studying their habits, characteristics, moral and spiritual life among the heathen, and everything that pertained to the work and conduct of the missionaries. Second, they were to study the success of the work of missionaries. They were to see whether mission work pays; what success has already attended misionary efforts, and to what extent the natives are entering into the Christian life and spirit. Third, they were to study the present conditions of the various mission fields, and investigate the outlook for future missionary plans. Fourth, they were to study the needs for enlargement of missionary effort for the evangelization of the world. These sixty-six laymen made the investigation outlined under the auspices of the Laymen's Missionary Movement and have published to the world the results of the investigation in an admirable and delightful little booklet entitled, "Around the World," or A COMPOSITE VIEW OF THE MISSIONARY ENTERPRISE AS SEEN BY SIXTY-SIX REPRESENTATIVE BUSINESS MEN. This report is a revelation to those who have been skeptical as to the results in Foreign Mission work and has put to silence globe-trotters who have seen only the superficial side of missionary enterprise and have made damaging reports out of their lack of sympathy for the work. This trustworthy report has been a revelation to the church at home that has stirred it to a recognition, in a deeper measure, of its obligation to evangelize the world at the earliest possible date. This commission of investigation visited Africa, Burma, Central America, the Balkan Provinces, China, Egypt, Greece, Hawaii, Hayti, India, the Philippines, the West Indies, Italy, Japan Korea, Labrador, Mexico, New Zealand, Portugal, South America, Turkey and the South Sea Islands, and made investigations in these several fields and gave the most encouraging reports in regard to the progress of the work.

This investigation and the reports that grew out of it prepared the way and furnished material for agitation for missions among our own people, and education of the young and uninformed so that they may know the great need in foregin fields, and our duty to meet this crying need. During the past six months, beginning with last October 16-17 at Buffalo and continuing until tomorrow, April 28, there have been a continuous series of seventy-five of the most enthusiastic, soul-inspiring, educational and agitational Missionary conventions that he world has ever seen. These conventions were held for several days in some large cities, in as many states as conventions, and involved several weeks of preparation before the convention was called and several weeks of work of a practical nature after the convention closed; so that with the radiating influence of these conventions and the exension of the missionary spirit into all denominations, America has caught a larger vision, the church has gained new inspiration and the world will feel the pulse beat of a larger life. This series of conventions in the National Campaign of the Laymen's Missionary Movement will culminate in a National Missionary Congress in Chicago May 3-6, 1910. The number of represetatives at this Congress is limited to five thousand, the capacity of the auditorium where the congress it to be held. All churches will be entitled to full delegation.

In this Congress will be adopted our National Missionary Policy which will set forth to the world our attitude toward the evangelization of non-Christian nations of the world. It may be safe to assume that America, the most progressive nation of the world in all material progress will adopt a no less aggressive

(Continued on page fourteen.)

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

WITH OR AGAINST.

(He that is not with me is against me; and he that gathereth not with me scattereth abroad.—Matt. 12:30. Golden text for Sunday, May 15.)

The very strength of our Christian religion lies just here: it brings one to a decision, lines one up, lets you know where one stands. Men may live and die under other religious systems, and come to no definite decision, make no particular choice, take no decided stand. Not so the Christian religion. If one is a Christian, that one has decided, at some time or other, to accept Jesus Christ as personal Savior, to believe in Him as man's Redeemer, exercise in Him a personal and living faith. Now that requires strength.

It requires strength of character to take a definite and decided stand, to make a firm and steadfast decision. This indeed, explains why some never accept Jesus the Christ as their personal Savior. They lack in strength of character to make a definite, determined decision about anything. Strong characters come to decisions—even far-reaching ones—readily and easily. Caesar could cross the Rubicon and Napoleon declare war without hesitation, fear or dread. Strong characters choose easily—because they are strong.

Now the converse of this is equally true. Making a decision, taking a stand, resolving fixedly upon a course of conduct, always strengthen character. There is somewhat in a full and free decision that strikes to the very bottom of things and carries power and strength with it. You have seen weak, wavering, doubtful characters grow strong and become mighty when a decided stand for Christ had been taken. One great secret of the new-born strength was in the decision itself. The fountain of youth for every soul is the baptism into a fountain of wholesome decision. Decide, by God's help, to do some good and helpful thing, and out of that very decision grows a strange and new-born srength.

Now one must decide to be with Christ, or he is already against Christ. He has to come to no decision to be against Christ. He is already against Christ, after the day of personal accountability has come. But to be with Christ, to stand for Christ, that requires decision.

And there is no midway ground. One need not go out and begin to scatter in order to be against Christ. Unless one gathereth with Christ one is already scattering abroad. The text says so. "He that gathereth not with me scattereth abroad." To do for Christ and with Christ requires decision and activity. To do against Christ requires neither decision nor activity.

We often enquire, What harm is there in this? What wrong in that? What sin in the other? The enquiry is itself founded on a false philosophy. Is this for Christ? Is that with Christ? Is the other His will? He that is not with me is against me. That may be hard, but it is Christian fact. And who shall be able to stand? The Kingdom of God is one. Christ did not cast out devils by the power of the prince of devils. He cast them out by a power wholly different from, entirely opposite to, the power vested in devils. No man overcomes sin, casts out sin, masters sin, by any sort of compromise with sin. One overcomes sin by the power of a personal savior. There is no other way. The carnal mind cannot please God. It is not subject to the law of God, neither indeed can be. The carnal mind is enmity against God. It is set against Him. Before it can please God, do the will of God, it must lay aside its carnality, become spiritual by virtue of its surrender to God.

In the lesson Christ is working the will of God. Hence He had power over devils. There is no other way to gain the mastery of evil and to cast out sin. One must surrender self and let God work in him to the accomplishment of His glorious designs and purposes.

WHERE ARE THE MEN?

It is a very easy matter to meet in conference and convention and adopt measures. In an hour's time one may contrive a plan of wide scope, write a resolution of far-reaching consequence, indict preambles that look wise and sound loud. All that is very easy. But to put your plan into practice, work your "Resolved" into action, and get your preambles into power, that requires time and toil and sacrifice. Our Southern Convention at Suffolk did evermore adopt some fine resolutions, discuss and spread on our records some beautiful plans and preambles. Upon these we were easily and unanimously agreed. We heartily approve and endorse that which looks to progress and the general growth. Now that the Convention has adjourned, and the delegates have gone to their respective fields and homes the real question has not been settled, but only raised. Shall we do what our plans, in Convention assembled, gave us the privilege of doing, gave us the promise that we might do? A privilege and a promise, that is all that a conference or a convention can do.

Preambles and resolutions do not act. They only offer the opportunity of action. It takes a man to act. There never was anything done for progress and development without the effort, activity and energy of men and women to do it. We of the Southern Convention feel and know that much and more must be done for Home Missions. The field is wide, the need is great, the demand is urgent. Who and where are the the men and women, with the time, tact and skill to raise the additional funds to meet the additional need, the constantly increasing demand? It evermore requires men to make measures go.

We gave, we of the Convention, approval and applause to the Laymen's Missionary Movement. Where is the man to make the "Movement" move? It will require him. The "Movement" will be no movement without a man. Where and who is the man, the layman, among us who will throw his heart and soul and sacrifice into this Movement and make it go? If we mean business we shall have to find him, or he will have to find and offer himself.

We adopted a beautiful resolution about Elon College, a splendid plan whereby the balance of the $50,000 is to be raised by Jan. 1, 1911. We were, or seemed to be, well enough agreed. There was not a dissenting voice, no opposing vote. And yet that beautiful plan will be as dead as brave and handsome Hector was, who, after being killed, was dragged by the heels seven times around the walls of ancient Troy to make show and sure that he was dead, unless there be men found to throw themselves, their time, their energy, their heart into the good work of raising that endowment. It takes men to make measures effective.

And so of all the other resolutions adopted and plans laid. It all comes to this: Will we make the work of the Suffolk Convention effectual? It will require effort, energy, toil, sacrifice. The

measures will not work themselves. It requires men to work them. And it were nothing less than shame to let the fine work of our Convention come to naught and be of no practical avail.

INTERESTED LAYMEN.

It was gratifying indeed to see in the Suffolk Convention many laymen who were conversant with the Convention's work and deeply interested in all that the Convention did. Many did not have anything to say publicly, but their presence was an inspiration and their private counsel and cooperative sympathy meant more than they themselves think. We wish their kind and number would multiply at all our public gatherings and councils. Ministers cannot do all the work of the Church. They can only do their part, and that is much. There is a work for laymen which they themselves and they alone can do. Their presence and interest and deep concern in all our conferences and conventions gives an influence and adds a power which cannot be rated nor reckoned.

SUFFOLK LETTER.

If Suffolk made as good impression on the Convention as the Convention made on Suffolk, there is mutual satisfaction and pleasant memories.

The Convention impressed Suffolk into marked improvement in the personnel of the body and the quality of the work compared with twenty years ago. This Convention was so far in advance of that as to stir church pride somewhat and make our people here feel proud of the delegates and the papers and addresses which were delivered. The tense interest and business thoroughness of the sessions made all feel that the ministers and laymen had not come for a visit, but to do business for the King. From opening night to sermon on closing night by Dr. A. W. Lightbourne of Dover, Delaware, the intellectual and spiritual fires glowed and warmed the hearts of the people. Elon College, which opened its doors just twenty years ago, deserves credit for much of the improvement so conspicuous in our church. This suggests that our people ought to take a deeper interest in the College, increase its patronage, and add to its endowment.

So far as I have heard the families that entertained delegates and visitors were well pleased with their guests. Many said, "We just had the nicest man in the Convention." I hope our guests felt the same toward their hosts. It is true, I think, that ministers carry into the homes of the present more refinement and spirituality and less coarseness and jokes than in past years. Pleasant incidents and even refined wit have their place no doubt in Christian society, but representative men should really represent the Church of Christ in its noblest ideals and tenderest sympathies and hopes.

The illness of President Moffitt cast shadows over the Convention, but no doubt that deepened interest in him and his work. In fact it brought us all closer to Him from whom all blessings flow. Many inquiries have been made since the Convention concerning his condition. The news of a successful surgical operation and the hope entertained by the physicians since thrill the whole Church. Many prayers have ascended to the throne of God in his behalf; and all who know him sympathize with his family in this trial of their faith and their strength. I think the faith of the Church now expects his recovery to health.

The sermon of Rev. Dr. A. W. Lightbourne at the close of the Convention on Friday night was a fitting climax to the session and impressed all who heard it with the glory of the gospel and the power of Christ. His interpretation of the eleventh chapter of Hebrews was dramatic and spiritual and opened up new beauty in the hero-characters of the ancient and Christian church.

Rev. Dr. D. A. Long remained over Sunday and delighted large congregations with his eloquent sermons and bright spirit. He never made so profound impressions on Suffolk congregations, though he has preached and pleased Suffolk audiences many times before. He has the ear and heart of our congregation now and will find a welcome whenever he will come.

The next Convention should begin now. I passed a peach orchard this afternoon. I think it is two years old. It is loaded with peaches. It took two years to make this crop. Conventions grow. If seven Conferences will do their best for two years 1912 will be the best Convention ever held. Every lover of the Church ought to labor to make it so. Nobody knows where it will meet nor what it will do; but all can help to make it great in its harvest and its plans. The intelligence of our people grows, the liberality of our people increases, and the Convention voted to strive to increase our membership twenty-five per cent. within the next two years.

W. W. Staley.

—On April 18 women suffragists stormed the national capital in many automobiles and presented a petition with a million signatures urging Congress that women be allowed to vote.

A CONVENTION CONDENSED.

More than forty countries will be represented by officially appointed delegates at the World's Sunday School Convention in Washington, May 19 to 24.

The constituency represented by the World's Sunday School Convention numbers more than twenty-five million persons.

Four auditoriums will be used to hold the regular sessions of the Convention. These sessions will number 28.

On Sunday, May 22, a total of 125 meetings, arranged by the Convention Committee, will be held in the city of Washington.

Speakers to the number of 250, representing 45 lands, have formal place on the programme of the Convention and Sunday Evening Meetings.

The limit of alotted delegates for the Convention was long ago reached by most states;indications are that thousands of interested persons will go to Washington unofficially, to see as much of the Convention as possible.

Delegates to the Convention will visit by appointment all the Sunday schools of Washington, on May 22.

A monstrous parade of Men's Bible Classes will be held on Pennsylvania Avenue, in Washington, on Friday afternoon, May 20.

The wife of Vice-President Sherman will preside at one of the two simultaneous Convention Sessions for women, on Friday evening, May 20.

A "Roll Call of Nations" will be a feature of every day's meeting of the Washington Convention. There will be so many foreign nations represented that only in this way may they all be recognized.

President Taft, Ambassador Bryce, John Wanamaker, the Rev. Dr. F. B. Meyer, the Rev. Dr. J. Wilbur Chapman, and a distinguished list of foreigners will be among the Convention speakers.

The Hon. T. H. Yun, of Korea, who declined a cabinet portfolio in order to take charge of a mission-school, is one of the Convention speakers. He is frequently called the most eminent living Korean.

The Rev. F. B. Meyer, the distinguished London preacher, is President of the World's Sunday School Association, and Dr. George W. Bailey of Philadelphia is Chairman of the Executive Committee. The latter has had charge of the preparation of the Convention programme, and of the observance of World's Sunday School Day.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week	$731.90
Monthly Dues:	
William Staley Cheatham	$ .20
Baird Harrison West	.10
J. Newman Denton	.10
S. E. Denton, Jr.	.10
Susie Roach Watson	.10
Joel Edward Harrell, Jr.	.10
Holt R. Geringer	.10
Guilbert H. Geringer	.10
Monthly S. S. Offerings:	
Greensboro, N. C.	2.07
Linville, Va.	1.56
Catawba Springs, N. C.	2.77
Henderson, N. C.	1.68
Special Offerings:	
Chas D. Johnson	5.00
Mrs. Bettie Cates, support of children, April, 1910	3.00
Mrs. Amanda Capps, support of children, March, 1910	4.00
Amt. 16th week, 1910	20.98
Total	$752.88

Elon College, N. C., May 4, 1910.

My Dear Children and Friends:—

We had no report last week as Uncle Jim and Aunt Myrtle were at the General Convention, Suffolk, Va. We had a nice trip and enjoyed the time off. The members of the Convention and friends seemed to appreciate the Report of the Orphanage as submitted by Dr. Atkinson, Chairman of Board of Trustees. We trust that the Report may have a splendid influence for the Orphanage. If you would like a copy send name and address to Uncle Jim.

The following donations have been received:

Foster Shoe Company, Burlington, N. C., 45 caps for boys.

D. S. Farmer, News Ferry, Va., 1 bbl. of wheat.

Thank you, brethren, the caps will serve the outer man and the wheat the inner man, and thus two necessary parts of life will be provided for. Food and clothing are necessary where there are children, and Foster Shoe Company have helped us quite often and Bro. Farmer gives us bread for one week. Our trouble at the Orphanage is this—many people want to help the orphans, but can't make big cash gifts and therefore do nothing for us. We need help of the very kind you have at your home and just the quantity you can give. We need just now 100 friends who feel to spare $5 each. Don't try to give for all the 100, but just your part. "And to every— —."

In our rush of work and responsibilities we stop to thank friends for a few letters like we print this week from Bro. Chas. D. Johnson, Graham, N. C. Read it.

Give us a grand rally next week. I am

Fondly yours,

Uncle Jim..

Graham, N. C., May 3, 1910.

Rev. J. L. Foster,

Elon College, N. C.

My Dear Sir and Brother:—

I herewith enclose you my check for five dollars for my donation for the month of May. I am always glad for the first of the month to come so I can mail you my check.

One of my greatest pleasures in life is lending a helping hand to some one else—especially the orphans.

Hope that you and the orphans are getting on all right and that you will have a good crop this season. I beg to remain

Your friend,

Chas. D. Johnston.

Taro, Va., April 26, 1910.

Dear Uncle Jim:—

Enclosed please find ten cents in stamps for April.

Mama has gone to Waverly to see her people there, but we could not go, as we have three more weeks in school.

I will close with best wishes for you and the Orphanage.

Yours truly,

Susie Roach Watson.

Well, Susie, you will have nice rest when school is out, then you can go visiting.

Suffolk, Va., April 25, 1910.

Dear Uncle Jim:—

How the months do fly! It is time for me to write and send my dime. I have two little puppies to play with now.

Bye-bye. Much love to you and the cousins.

Your little nephew,

Joel Edward Harrell, Jr.

You have a busy time, Joel, to care for two puppies. Little James L. Jr. has one puppy—Shepherd.

Brown Summit, N. C., Apr. 20, 1910.

Dear Uncle Jim:—

I am sending twenty cents, my dues for myself and brother for April. Hope the cousins are all well. Brother and I have been busy helping papa. Papa has given me and brother a piece for tobacco, so we can start a bank account. Papa and mama told us they would buy all our clothing. Then we can bank all our crop.

Your nephews,

Holt R. Geringer,

Guilbert H. Geringer.

That's a fine bargain, boys, and you ought to bank money fast. You see, you don't buy anything to eat nor to wear, and that's what takes most people's money. You will get rich. Then you can do lots for the Orphans.

Pine Apple, Ala., April 23, 1910.

Dear Uncle Jim:—

We are having a good time these days playing and watching the biddies grow.

A storm came near us last week. Every house in Aurin, a town four miles from us, was blown away. Nobody was killed, though several were badly hurt.

Enclosed find our dimes.

Love to all the cousins. Fondly,

J. Newman Denton,

S. E. Denton, Jr.

Don't like such storms, boys. Take good care of the biddies—that's a sign of being a preacher. How would you like that?

Franklinotn, N. C., April 20, 1910.

Dear Uncle Jim:—

I am 8 months old today. I weigh 20 lbs., and am 2 ft. 5 in. tall. Isn't an inch a month rapid growing? I cut my third tooth yesterday morning—upper right hand one. Upper teeth hurt coming there.

I can say Mama and Dada sometimes, but they are not in my repertoire at present, or as the small boy would say, they are not my stunts. I like to kiss the baby in the mirror. I can show you my little mouth by touching it with my finger and I hold up my little hands and feet to be kissed. I can say "hey," but English fashion, I often drop the h.

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My post card album is full of pretty cards. The first thing I ever broke was the lovely ivory rattle Pontie gave me Christmas. It also had a teething ring at one end and a whistle at the other. Pontie and mother were watching me play with it. It fell and struck the heater and broke the ring. We were sorry as that was the first toy any one beside mother ever bought for me. I hope I will not break anything else soon.

I send you a sample of my hair. Do you think I can soon supply some lady with a Fluffy Ruffer or a Billy Burke curl?

The 22nd of Mar, mother had me riding in my perambulator and lifted me down to see Aunt Annie's beautiful hyacinth bed. That night she wrapped me up and took me out to see the moon for the first time. I smiled, jumped, and held my little hands for it. I saw it again the two following nights. The Easter moon was so pretty. When I wanted to see it after that I would look up day or night and say "un, un."

Mother and I ventured off alone on the train Easter to Grandpa Cheatham's. New Year's Day I was their only grand child present. Easter there were five others and 12 children and children-in-law and even Aunt Pearl's beau. We had a fine time, but it was so warm they hated to wrap me up, so I took another cold and cough, to which I cannot bid farewell, it seems.

Grandma was holding me the other day and Aunt Willie said, "Just look at that ugly spot on William Staley's face." Grandma said, "Where?" Aunt Willie said, "All over." Grandma kissed me and said she coudn't see any ugly spots and that it was pretty to her. Then Aunt Willie said I certainly was a sweet baby, if I was ugly. Some say I look like her. She and Aunt Annie tease mother because she seems to forget everything else while looking at and admiring me. I think she's excusable: for I'm her own little boy.

I am glad Sherman Butler enjoys my letters. I hope he will write again soon.

I know just how proud Joel Edward Harrell, Jr., is of his great grandma and the picture. Mine says I'm so good I must have my wishes granted as soon as I make them known.

My letter is so long, I think it is worth two dimes.

Do you see my little hand waving you "Bye-bye"?

William Staley Cheatham.

Well, William Staley, you are having a great time, most babies do—and people are happy and joyful in doing so many acts of love for children. Fine hair. Hope you will be well soon.

Waverly, Va., April 20, 1910.

Dear Uncle Jim:—

It has been two months since I wrote to you and the cousins. I am well and go to school every day, and I am glad that summer and vacation is coming. One of my little friends has a new pony and cart and he has taken me to ride and we had a fine time. I have a goat and nice wagon, and Billy trots like a horse and takes us to ride. I am going to have an orphanage hen this summer, and try to get a lot of money to send you for the boys and girls there who have no good mama and papa.

I send you ten cents for the band.

Your little nephew,

Baird Harrison West.

Waverly, Va.

You will be busy, Baird, with the goat and Orphanage hen. But boys like to be busy, that's what makes men out of them. Success with the eggs!

DIED.

Cooper.

Another victory won: Bro. Charles Cooper, of Cary, N. C., was one of Zion's landmarks—a Christian with character pure and lovely and as bright as the noonday sun. A long lease of life afforded him opportunity for much service. He used it to advantage. Scrupulous, truthful—it was enough to know that "Charles Cooper said it." Always in his seat at his own church, yet a frequent visitor to churches of other denominations. Respected, beloved, honored, revered for the sweetness of his Christian life.

He was a staunch, true citizen. In his contact with men he never dissembled. He was a man of strong political convictions—was in the civil war four years, wounded seven times and never a more loyal soldier served in the ranks. Yet he never believed that the war was right, or necessary.

In his family he was gentle as his Christian graces were sweet. To know him you would observe a trace of sadness in his life for several years before his death. His wife had preceded him seven years—he never recovered from the blow. A son and a daughter lived on portions of the old homestead, either of whom would have been glad to have "father" with them, but he preferred to live alone, but was at his daughter's home when the summons came.

Truly a good and blessed man has passed over the river—a veteran seeking victory. He was a member of Ebenezer Christian Church. On the evening of April 12, 1910, at the age of seventy-five. Charles Cooper resigned his commission on earth, laid aside his uniform and put on the beautiful robe of the angels, and as the roll-call of Heaven was heard by him he answered "Glory, Glory!"

It is a blessed thing to live a Christian life, but "to die is gain."

Cary, N. C. T. Ivey.

Matkins.

April 2nd, 1910, near McCray, N. C., Mrs. Emma Matkins, aged 35 years. A husband and five children are bereft by her death. She was a member of the Baptist Church in Danville, Va. Burial services at Shiloh M. E. Church by Rev. J. W. Holt.

Dickey.

Near Big Falls, Alamance County, N. C., April 29th, Mrs. Sarah Jane Dickey, relict of William Dickey. Age 80 yrs., 8 mos., 17 days. Her husband and seven children preceded her to the spirit world. Two children are living to mourn her death. Burial services at Union Christian Church, by Rev. J. W. Holt.

—The General Conference of the Methodist Episcopal Church, South, is in three weeks' session at Asheville, N. C. There is much talk of reform in many matters of church polity in this body.

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Exponent of the Young People's Convention, Christian Church, South.

Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

THE Y. M. C. A. AND THE CHURCH.

Three weeks ago in this column we suggested that the inevitable consequence of the **Baraca Movement**, as distinguished from the **Baraca Idea**, would be to shift men's affections and interests from the Church to the central headquarters in the cities, as the Y. M. C. A. had done. This was not intended as a criticism of the Y. M. C. A., but as a plain statement of a fact which we have observed and which, from active membership in the Y. M. C. A. during our College course, we concluded to be the fact. To this statement of ours Mr. B. G. Alexander replied at length in The Sun two weeks ago, to which reply we take no exception, but still feel that our statement is correct, and we think just as much of the Y. M. C. A., though we think thus regarding it, as Mr. Alexander or any other man. Now we will explain.

We know that the Y. M. C. A. requires church membership of its active members and hold evangelistic meetings in which there are many conversions. We know further that it maintains Mission and Bible Study Classes and does all it can to help on the religious life. Yet the Y. M. C. A. is not the Church, nor is it affiliated with the Church. It does religious work outside the Church and to that extent weakens the authority of the Church as an organization. We would like the Y. M. C. A. better if it were a Church organization, in the sense that the Sunday school or the Christian Endeavor Society or the Organized Adult Bible Class is. If it were, we do not believe it would be so hard to get young men into the Church. While the Y. M. C. A. does a great deal to help the Church, it is itself the center of interest on the part of its members and patrons and, in this sense, it draws men away from the Church in at least a part of their religious work. This is not so obvious in a College community, but in a large city it is very evident. The Baraca Headquarters Room, soon destined to become a building, tends in the same direction and so we oppose it, as we oppose anything that may even possibly tend to weaken the present prestige and authority of the Church.

Surely no one will contend that the Y. M. C. A. is the Church, because it requires its active members to be church members. The Masonic Lodge will not accept any member who does not believe in God. Yet the Masonic Lodge is not a religious institution. The Charter of Elon College will not allow any man to become a trustee who is not a member of the Christian Church. Yet Elon College is not the Christian Church, and as a corporation can do things against the interests of the Church. This does not lead us to say that the provisions in Elon's Charter nor the membership test of the Masonic Lodge should be changed. Nor do we think the Y. M. C. A. will gain very much in the estimation of the public, if it ever does as many of its leaders tried to get it to do recently at Washington, namely, to drop the Church membership requirement of its active members. We hope this day will never come, because, while the Y. M. C. A. is not the Church, this requirement helps the Church indirectly. The mere fact that many of its leaders chafe under this provision and clamor for its rescinding, proves first that the Y. M. C. A. is not the Church and secondly that the provision is necessary to save what spiritual force the Association now has.

We dislike to criticise the Association at all, yet we feel that our own well-known views on certain matters would seem modified, were we to keep silent on certain tendencies in the Y. M. C. A. today. We refer to the increasing laxity of its amusements which it allows its members. Many of these amusements the ministry opposes, yet the Association allows them. This is to bring the Church and the Association into conflict, an awkward situation to say the least of it. We refer to pool tables, card playing, and such things, which the Y. M. C. A. now permits and often encourages. We regret to see the tendency to tolerate these matters to which the conscience of the Church says no, assert itself in a Christian Association.

A Word to Program Makers.

The Young People's Convention, which met at Elon College last May, requested that all our Conference Sunday-school conventions merge themselves into young people's conventions and at their annual sessions not only discuss the problems of the Sunday school, but those of Christian Endeavor as well. We hope that every program maker will make provision for Christian Endeavor speakers in his program and that every Convention, when it meets, will merge itself into a Young People's Convention. Divided in this work, we shall fall; united, we shall stand. Shall we not unite and work together?

From the Field.

Rev. R. P. Crumpler, who is now Prof. R. P. Crumpler (since he is principal of a State High School in Rockingham County, N. C.), has recently organized a flourishing Teacher Training Class. Last week forty were present when the class met.

Brother W. G. Sharp, president of the Teacher Training Class of the New Lebanon Church, Rockingham County, N. C., writes that Mrs. T. F. Humphreys is their teacher now and that the class is active and promising. The Class now has seven members, with the prospect of several additions soon.

Brother L. D. Rippy, who for nearly thirty years has ben the efficient and devoted superintendent of the Sunday school of the Bethlehem Christian Church, near Altamahaw, N. C., has decided to organize two classes of his excellent school—one for the larger boys and the other for young ladies. We are delighted to learn of this and shall expect to have a letter soon from Brother Rippy telling us what he thinks of the Organized Class.

Brother T. J. Green, of the Park's Cross Roads Church, Ramseur, N. C., who has been leading his school to success in Teacher Training, has now turned his attention also to Christian Endeavor. We shall expect the idea to go in that fine community and in the hands of such a wide-awake leader.

To C. E. Workers.

We have two pamphlets in this office for free distribution to interested parties. These pamphlets are: "Christian Endeavor—How to Make it Effective" and "Christian Endeavor—What it Stands for." If you would like either of thehe pamphlets, a postal card will bring it to you, or both of them, if you desire them. Our offer to send the Christian Endeavor World free for two months to any one who will organize a Christian Endeavor Society is still open. Many have taken advantage of this liberal offer. Who will be next?

C. E. TOPIC FOR MAY 15—A FEW SUGGESTIONS.

Christ's "Verilies," John 6:26, 32, 47, 53.

The Scripture.—Appoint four Endeavorers, who will memorize and briefly comment on one each of the four verses of the Scripture lesson.

The Leader.—The main truth to be had from the topic for this week is that the Bible speaks with certainty and authority on the things of the Spirit and the spirit life. Lawyers, doctors, merchants, farmers, specialists in any secular line of life-work, speak with authority in their various lines. So does the Savior It was his authority that so impressed the people when he preached the great sermon on the mount. No man has the right to question his authority nor the Bible's in their peculiar realm, the realm of the Spirit. Let the leader drive this truth home in well-chosen, brief words.

Scripture References.—(To come in under voluntary participation with a word of comment):

A Bible Verily - - - - - Matt. 5:18
A Trust Verily - - - - - Matt. 18:3
A Regeneration Verily - - - John 3:3
A Deed Verily - - - - - Mark 9:41
A Denial Verily - - - - Mark 14:30
A Paradise Verily - - - - Luke 23:43
An Eternal Verily - - - - John 5:24
A Servant Verily - - - - John 13:16
A Door Verily - - - - - John 10:7
A Praise-seeker's Verily - - Matt. 6:2
A Christ-rejecter's Verily - Matt. 10:15
Two King's Verilies - - Matt. 25:40, 45
A Gift Verily - - - - - Mark 12:43
A Prayer Verily - - - - Mark 11:23
A Betrayal Verily - - - - Mark 14:18
A Vision Verily - - - - - John 1:51
A Resurrection Verily - - - John 5:25
An Example Verily - - - - John 5:10
A Low-motive Verily - - - John 6:25
A Slavery Verily - - - - John 8:34
A Deathless Verily - - - - John 8:51
A Preexistence Verily - - - John 8:58
A Fruit-Bearing Verily - - John 12:54
A Greater-work Verily - - John 14:21
A Faith Verily - - - - - Matt. 17:20

(These "verilies" are taken from the Christian Endeavor World largely.)

Question Spurs.—To come in as voluntary participation and not to be specifically called for:

What does verily mean?

Why did Christ use this word so often?

What Scripture verily verse helps you most? (Give to several.)

What is the verily lesson from Abel's life?

From Cain's life?

From Jacob's life?

From Esau's life?

From Daniel's life?

From Jonah's life?

From Solomon's life?

From Esther's life?

From Ruth's life?

From Samuel's life?

From Peter's life?

From Matthew's life?

From Thomas's life?

From John Mark's life?

From Simon, the Sorcerer's, life?

From Paul's life?

A Recitation.—Have some one recite from memory with telling force Christ's grand parable of the Last Judgment, Matt. 25:31-46. This might be preceded by the recitation, from secular literature of any poem of service to others, such as Abu Ben Adam's Dream.

The Pastor.—The pastor might well compare the Bible with other books, show why we term it the Sacred Writ, and appeal for deeper love, veneration, and respect for it.

For Next Week: What is a Christian?

M., May 16.—To Follow Christ, Matt. 10:37-42.

T., May 17.—To Die to Sin, Rom. 6: 1-7, 12-14.

W., May 18.—To Live Like Jesus, Phil. 1:21.

T., May 19.—To Walk in the Spirit, Eph. 4:1-6.

F., May 20.—To Be Good Citizens, Rom. 13:1-10.

S., May 21.—To Fulfill Common Duties, Tit. 2:1-9.

Sun., May 22, Topic—What is it to be a Christian? Acts 26:24-29. (Union Meeting with the Juniors).

Suggested Program.

1. An inspiring song.
2. Chain of prayer.
3. Song.
4. Scripture and Comment by four Endeavorers.
5. Special music.
6. Leader's prayer.
7. Leader's remarks.
8. A verse of some hymn.
9. Voluntary participation, including Scripture References and answers to Question Spurs as voluntary effort, interspersed with a verse of song every now and then.
10. Recitation work as suggested above.
11. Pastor's remarks.
12. Song. Offering. Mizpah.

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OBITUARY.

Dewell.

Sister Harry Dewell, member of Union Christian Church, who had been in in ill-health for several months, died April 30 and was buried Sunday afternoon May 1, 1910, at Union Christian Church. The writer had visited the sister several times during her sickness, and heard encouraging testimony as to her future hope. Sister Dewell leaves to mourn their loss a little boy, husband, and many friends and relatives. The writer conducted the funeral service.

C. C. Jones.

Dellinger.

George R. Dellinger was born Jan. 13, 1839, and died April 28, 1910, at the age of 71 years, 3 months, and 15 days. He was an excellent Christian man, and had for many years been a faithful member of Palmyra Christian Church. In his death the community loses an obliging neighbor and citizen, the church a staunch and loyal member, and the family a devoted and affectionate husband and father. Out of a family of seven children only one, a son, remains to comfort and support the broken-hearted widow, who feels that this is the saddest loss which has yet overtaken her. The funeral was preached by the writer at Palmyra April 29, 1910, and the body was taken to the cemetery at Edinburg for interment.

A. W. Andes.

(Begun on page six.)

policy than that adopted by Canada in her National Congress in which she says: "In view of the universality and finality of the gospel of Christ, and in view of the spiritual needs of mankind, we believe that the church of our generation should undertake to obey literally the command of Christ to preach the gospel to every creature.

According to their several ability and opportunity, we believe that the laymen of the churches, are equally responsible with the ordained ministers to pray and to work for the coming of the Kingdom of God upon earth.

We believe that every Christian should recognize the world as his field and to the full measure of his ability, work for its evangelization.

We recognize the clear duty of the churches of Canada to evangelize all those in the dominion, or who come to our shores, who have not been led into the Christian life, and also to provide for the adequate preaching of the gospel to forty millions of souls in the non-Christian world.

We accept the estimate of our missionary leader, that at least $1,300,000 annually should be contributed towards our home mission work, and $3,200,000 annually to foreign missionary work, by the churches represented in this Congress, aggregating a communicant membership of about nine hundred thousand.

We confidently believe that the spirit of unity and co-operation so manifested in this Movement will find expression in practical methods of cooperation in both the home and foreign field, so that unnecessary duplication of work may be avoided.

We believe that the call to make dominant and regnant in all human relationships, personal, national, and racial, the principles and spirit of Jesus Christ, presents to every man his supreme opportunity for development, usefulness and satisfaction, and we appeal to men everywhere to invest their intelligence, their influence, their energy, and their possessions in the effort of combined Christianity to redeem the world.

Remembering that the promises of blessing are conditioned upon obedience to the will of God, and recognizing the deep spiritual quickening which has already come to our churches through the awakening of the missionary spirit, we call upon the whole membership of the churches here represented to unite with us in discharging our personal and national missionary obligations.

Assembled in the first National Missionary Congress of modern times and deeply persuaded of the power of combined and cooperative Christianity to solve all problems of human society, we desire to unite with the churches of our sister countries throughout Christendom, as loyal servants of the King of kings, in a comprehensive and adequate crusade for the winning of mankind to Jesus Christ, who is the Way, the Truth, and the Life, "the Desire of the nations and the Light of the world."

If we commit ourselves to a policy as broad and comprehensive as this in our National Missionary Congress and then live up to our policy, it is hardly possible to estimate what shall be the ultimate result in missionary progress in the churches of North America and through the combined efforts and cooperation of all Christianized nations. This question of the evangelization of the whole world in this generation, in any generation, or in all generations is the most stupendous undertaking that has ever confronted the combined forces of Christianity, and yet it is not impossible for the combined forces of Christendom to measure up to the most sanguine hopes and aspirations of the progressive, thinking laymen of the progressive age in which we live. King Edward of England was crowned one day, and the next it was heralded to the entire civilized world, but Jesus Christ, the King of kings, was crowned, crucified, resurrected, and ascended over nineteen centuries ago, and the faithless croakers within and without the church are crying, We can't and we won't, publish to the entire world in a whole generation the gospel of good news for the salvation of mankind.

May we as a great denomination, with a broader horizon and a greater vision of our mission to the world, not unite our influence, our efforts, our prayers, and our means with the progressive Christian forces of the world to hasten the day when the Son of Righteousness shall rise with healing in His wings and drive back the darkness and superstition and ignorance of the non-Christian nations and subdue the entire world for Christ as a possession. We should have a full delegation of representatives at the National Congress of laymen at Chicago in May, and in June the Christian Church should see to it that it is represented in the World Missionary Conference in Edinburgh, Scotland.

There are many advantages that would come to us as a church if we take our place and do our whole duty in the evangelization of the world.

First, it will give us a broader horizon, a higher ideal, and a broader vision. We should undertake great things for God, and expect great things from God, for Christ has promised, "Lo, I am with you always, even unto the end of the world." There is nothing that quickens the energies of a church more than the vision of the salvation of the world as Christ saw it. When the entire church learns to cease to depend on principles, and commit itself to unselfish, disinterested service for the salvation of the entire world, then there will follow a development that will outstrip all our previous progress.

Second, this undertaking of great things for God and humanity, will do more to promote activity and trained leadership in the church than all other forces combined. Great undertakings reveal great men, and no church can ever discover and develop the greatest possibilities and potentialities of its leadership, unless something is undertaken that will test and try and develop the latent powers of mind and spirit.

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church in the home field will be greatly strengthened by enlisting all our laymen in active service with mind and brain and means for the promotion of Christ's Kingom, either at home or abroad. If the laymen are all actively enlisted in this generation in consecrated Christian service to the work of evangelizing the world, the church will realize such an impetus and spiritual uplift as has never ben known in any age of the world's history.

Fourth, By combining our influence, our prayers, our hopes, our means and our service wtih the progressive missionary churches of the entire Christian world of all evangelical churches, which will in no sense detract from our loyalty to our own church, we shall realize one of the great principles of the denomination—that of Christian unity—more rapidly, more perfectly, than by any other method. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Nothing will do more to bring this prayer of Christ to pass than to conceive with Him our true attitude toward the world's salvation. When all Christian people work for the selfsame ideal, the salvation of the entire world in mission work, with the co-operative spirit of brotherly love and sympathy, lines of cleavage will be blotted out, and, though it may never lead to organic unity, we shall have what is far better—spiritual unity which shall unite us into one sacred band, or society of friends and brothers, among whom no contention will ever exist, but that noble contention, or rather emulation, of who can best work and best agree.

Finally, it will mean that 534,290,000 Christians must evangelize, i. e., preach the gospel to 1,009,570,000 non-Christian people in this generation. It will mean the liberation of 10,860,000 Jews from their bondage to traditionalism and false conceptions of Christ and Christianity. It will mean the emancipation of 300,000,000 Confucionists with their paganistic atheism in education and philosophic training, and the direction of their minds and hearts to Jesus Christ. It will mean the enlightenment of 214,000,000 Hindoos with their casteism, and demonology, or devil worship, and cruelty to women and children and other attendant evils. It will mean the offer of salvation to 175,290,000 Mohammedans with their bookish religion which magnifies the Koran above the Bible, Allah above the Christians' God, and Mohammed above Jesus Christ. It will mean an appeal for salvation to 121,000,000 Buddhists and other smaller bodies of heathen, with their doctrine of atheism, egoism, transmigration of

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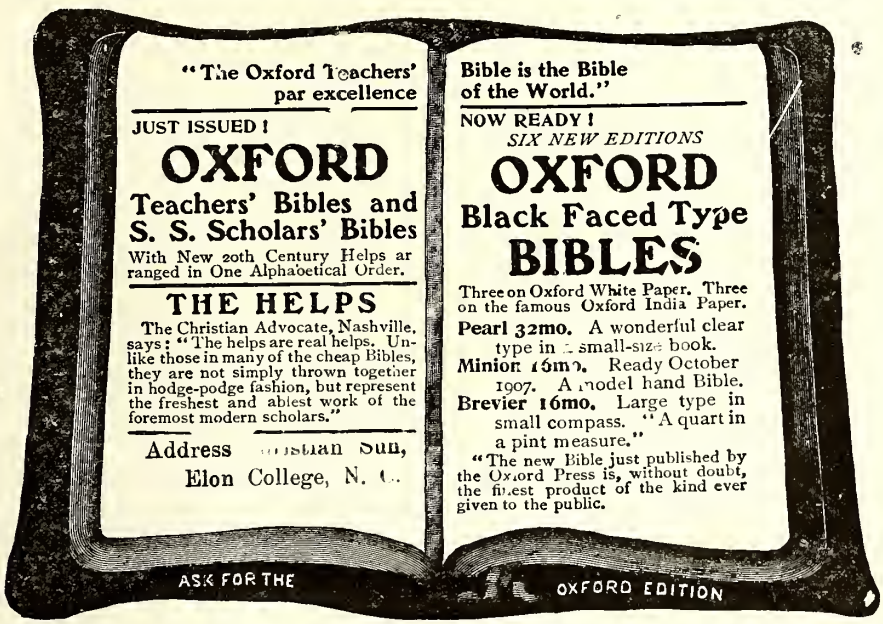

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souls, and elevation of self into Nirvana with the attendant evils that grow out of such gross superstition. It will mean that out of every 1000 of the earth's population 346 Christians must evangelize 654 heathen. In other words it means that one-third of the world's population must undertake to win the other two-thirds to Christianity, and we must admit, as the Herald of Gospel Liberty says, that this is no ordinary undertaking, and yet the call to do this very thing is upon us, and it is urgent, for men and women and children are dying and passing away, passing to a Christless eternity, unprepared to meet God in peace; Jesus Christ Himself gave this to the church as its one great work, and it was in almost His last command that He gave direction that they, that we, should preach the gospel to every creature in all the world. Now after more than nineteen centuries, here we are with this great undertaking on our hands, and it is not seemingly half done. With these facts before us we need to bestir ourselves as never before for the proclamation of the Gospel throughout all lands to the end of the earth. This will mean the greatest conquest that the world has ever seen—greater by far than that of Alexander, of Hannibal and Scipio and Caesar combined, and the addition of millions of souls to the Kingdom of Christ, the realization of His mission to the world, and eternal life to all who make these things possible.

(Begun on page three.)

the cry of the orphan, and has gone in quest of help for humanity. It has taken the orphan by the hand and trudged through our streets looking for the childless home where the child will be received with joy and pride. In many cases such homes have been found, and child and foster parents have both been made happy. But perhaps the greatest work is being done through institutions organized for this special work. The Orphanage as an institution is the product of modern times. Its origin is ancient, but its real development can be traced through a few decades of history. It would be interesting to trace the history of some of the modern institutions of this kind. A few years ago, the late Dr. Klopsch, of New York, was attending a sick child who was an object of charity. It was very difficult for the child to take the medicine, and Dr. Klopsch said: "Take it, my child, and I will give you a golden spoon." The child took the medicine and the doctor gave the spoon. He conceived the idea of founding an institution for the children on the Hudson, near his home at Tarrytown. He began in a small way, but Mont Lawn has grown in usefulness, until now several thousand children in the crowded tenements have an annual outing there every summer, and get a few days of fresh air and glorious sunshine. 40,000 have been there since it was founded. The other day before Dr. Klopsch died he requested that his body be buried within sight of the institution dear to his heart, and in the coming years, the children at Mont Lawn will look beyond the historic Hudson and thank God for the good Doctor whose gift of the golden spoon to a poor sick child caused him to turn his thought to the poor destitute children of the great city. A few years ago the children in the Christian Church began to write letters to the Children's Corner in The Christian Sun, and little by little to make small contributions. This small beginning has developed, and the Christian Orphanage is the product.

Christianity has undertaken a sacred task. It has dared to gather the homeless, fatherless and motherless children and make provision for their bodies, their minds and their souls. It builds a home, spreads the table and gives a cup of water in the name of Jesus Christ. It soothes the troubled spirit and points the anxious heart to the throne of Divine grace. It makes the outcast a welcome guest at the king's table. It puts love in the heart and righteousness upon the throne. It makes the weak strong. It converts the criminal into a child of the kingdom. It brings peace on earth and good will toward men.

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*An address delivered at the Southern Christian Convention, Suffolk, Va., Apr. 27, 1910, by Rev. I. W. Johnson, Suffolk, Va., under the Report of the Board of Trustees of the Christian Orphanage, the speaker being a member of the Board.

MARRIED.

Ray-Roney.

Married at the residence of C. H. Roney, Esq., May 1st, 1910, Mr. William E. Ray to Miss Lollie E. Roney. A quiet home marriage in the presence of a few invited friends. The groom is a young business man at Hopedale Mills. Ceremony by Rev. J. W. Holt.

DIED.

Burgess.

Sister Elo, the wife of Brother Emmett Burgess, departed this life April 23 and was buried at Union Christian Church April 25, 1910. Sister Burgess had been sick for several weeks, and one week before death she was taken to Richmond Hospital and operated upon, but died in a few hours. Sister Burgess was a consistent member of Union Christian Church. She was a kind wife, a loving mother and an obliging neighbor. She will be missed in her home and community as well as in the church. The writer read and prayed with the sister during her sickness and she gave every evidence of a ready candidate for heaven. She was only twenty-seven years of age. Leaves to mourn their loss a father, one sister, husband and three little children. Funeral held from Union Christian Church by writer.

C. C. Jones.

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4:48	8:35	McCullers	10:22	6:43
4:53	8:40	Banks	10:17	6:37
5:04	8:52	Willow Spgs.	10:09	6:25
5:20	9:04	Varina	10:00	6:14
5:28	9:14	Fuquay Spgs.	9:50	6:05
5:50	9:35	Chalybeate	9:35	5:50
5:55	9:40	Kipling	9:28	5:43
6:08	9:53	Cape Fear	9:16	5:25
6:15	10:00	Lillington	9:11	5:19
6:23	10:08	Harnett	9:01	5:08
6:28	10:13	Bunlevel	8:55	5:02
6:38	10:23	Linden	8:45	4:52
6:49	10:34	Lane	8:33	4:40
6:54	10:39	Slocomb	8:28	4:35
7:10	10:55	Tokay	8:12	4:17
7:20	11:05	A.C.L. Junc.	8:05	4:10
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